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Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" — LUKE XII. 57.

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MISCELLANEOUS.

THINK AND LET THINK.

This is the title of an editorial article in the Zion's Herald of May 14th, in which we find much that accords with our views and feelings, and which confirms the opinion we have long entertained of the kind and catholic spirit of our Methodist brethren, and of the independent manner in which they are disposed to examine the scriptures, as well as of their resolute purpose of resisting all interference with freedom of inquiry, and the right of private judgment.

The time has been when the privilege of thinking and speaking our sentiments freely on the subject of religion, was not allowed; and we were denounced as wild fanatics, and as dangerous heretics, if we dared to advance a sentiment which was in the least at variance with the decrees of councils, or the established hierarchy. Though we have not suffered so much from the domination of law-established religion, from the usurpation of designing priests, and from the dictation of religious creeds for us, by which our piety was to be measured, or reprobation sealed; yet our fathers have known, and some of us are not ignorant, that we have not been entirely free from oppression. There are many even of our neighbors, who are so entirely under the control of an assumed clerical influence, that they dare not read the word of God, and would verily think it presumption to labor to understand it for themselves.

While this influence is exerted, there is but little chance for those to form an opinion of their own, or to think for themselves, who tamely submit their consciences to the dictation of bigoted, blind guides.

To contribute his share of influence in removing this evil from the church and from the world, is the duty of every enlightened Christian. Every possible effort should be made to instruct the benighted, and to inculcate the importance of individual freedom in forming religious opinions in accordance with their best understanding of the Bible, and to urge on all the importance of *thinking for themselves*, especially in matters where the eternal interests of their souls are concerned. In this land of equal rights, where every man is at liberty to worship God according to the dictates of his own conscience, no man nor body of men should presume to tyranize over the faith of his neighbor. Every man should be furnished with a Bible; he should prayerfully read it, and inwardly digest it; he should form his own opinion upon it, regardless of the dogmas of bigots; and then be allowed to unite himself with that branch of the Christian church which he believes lives most in accordance with its holy principles. All being thus left to act freely, they will embrace that system of doctrine, and those modes of Christian worship which appear to them most consistent with the word of God, and most agreeable with their own consciences. The consequence of this will be, they will be sincere in what they profess, and their religion will be the religion of principle.

As we prize liberty of conscience highly, and esteem it as one of Heaven's choicest gifts to man, let us be extremely careful that while we freely speak of our own opinions, and labor zealously to defend them, that we do not abridge the rights, or intrude on the liberties of others. As we have liberty to think for ourselves, so have others; and as we may feel conscious of sincerity in our faith, so may others be equally sincere in theirs; therefore we should not only *think*, but *let think*—give the same liberty we take. So long as the fundamentals of religion are embraced, and the life and conversation agree with the gospel, so long we should bid those God-speed, though they may not altogether "follow with us." To all such we would say, "LET THERE BE NO STRIFE, FOR WE ARE BRETHREN!"

DOCTRINAL.

MORAL DEPRAVITY.

The following very forcible remarks are from a speech of Rev. Dr. Drummond, of Dublin, at Glasgow, on the third anniversary of the Scottish Unitarian Christian Association.

The unintelligible and unscriptural views of the physical nature of the Divine Being held by those called orthodox, are not the worst against which the Unitarian objects and protests. Those views of the moral character of God, which the Westminster Confession would oblige us to adopt, are equally contradictory to Scripture and subversive of all that love, gratitude, and veneration, which we should cherish to the greatest, wisest, and best of Beings. The Sacred Volume introduces Jehovah proclaiming "I am the Lord thy God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity, transgression, and sin." It informs us, that "God is good unto all, and that his tender mercies are over all his works" It unites with universal experience in declaring that "He causes his sun to shine on the evil and the good, and sends his rain on the just and unjust;" that he "gives us rain from heaven with fruitful seasons, and fills our hearts with joy and gladness." It proclaims that God is love, that he is a Father, the protector and benefactor of the human race. Yes, it represents God as a Being infinitely amiable, unchangeably good, inexhaustibly beneficent, and gives us such beautiful illustrations of his moral nature and attributes, as must excite love and gratitude, as well as awe and veneration, in every one capable of such affections. But with what views of the Divine Being are we presented in the unhallowed pages of Calvinistic theology! It presents Him not as good, or merciful, or even as just, as moved by paternal love in all his dealings with the children of men—but as a Tyrant, arbitrary, remorseless, sanguinary, outwitted and his purpose opposed by the spirit of evil—vindictive, full of wrath, and, under the abused and nicknamed idea of justice, passing such decrees and denouncing such torments against all for the offence of one, as in idea alone harrow up the soul and freeze the life-blood in the heart. The Scripture requires us to love God with all the heart and mind and soul and strength, and at the same time it furnishes ample reasons why we should love Him with all the powers and affections of our nature. But how is it possible to love the God of Calvin? What faculty of the mind or affection of the heart can lead us to love that which is hateful?

In connexion with these hideous views of God, are equally hideous views of his works. We are taught by such books as the Confession of Faith, to look on the earth as under the curse of its Creator—that earth of whose beauty and fertility we read such glowing descriptions in the Sacred Volume. Yes, we are admonished to look on all the glories of this magnificent universe, on the romantic hills replete with mineral treasures, the harvest-covered plains, the flower-enamelled vallies, as under the blighting curse of Him who bade them be, as if he had created for evil and not for good—for his shame and not for his glory. Oh! how can the human mind be so perverted as to acquiesce in the truth of such doctrines as these?

But the human mind does not acquiesce in them—it rebels against them and feels that they are false. Even the theologian who has subscribed his name to them feels that they are false. When he speaks the genuine language of his heart and affections, it is in strains such as these—

"Oh, how canst thou renounce the boundless store
Of charms which Nature to her votary yields?
The warbling woodland, the resounding shore,
The pomp of groves and garniture of fields—
All that the genial ray of morning gilds,
And all that echoes to the song of even—
All that the mountains's sheltering bosom shields,
And all that dread magnificence of Heaven—
Oh, how canst thou renounce and hope to be forgiven?"

But the creed of the Calvinist tells us, we must reprobate all such sentiments, and instead of asking if we "*renounce*," asks if we "*adopt*" them, how shall we "hope to be forgiven?"

We are taught to regard ourselves and our fellow-creatures as outcasts from the Divine favor—all, except a favored few, predestinated, for no demerit of their own, by a cruel arbitrary decree, to torment without intermission in hell fire forever! A father is taught to regard his son, and a mother her daughter, as born in sin and conceived in iniquity, proper subjects of the Divine displeasure, and justly subjected to suffer punishment for a transgression committed six thousand years ago, of which it was impossible they could have any knowledge or participation! We know of nothing in any form of Heathenism so shocking as this. We turn from it with abhorrence, to find relief from its presure and from its contamination, in the words of Holy Writ, declaring that Jehovah will judge the world in righteousness, and render unto every one according to his deeds, to the Jew first and also the Gentile, for there is no respect of persons with God.

Such sentiments as these, on which we have thought it necessary to animadvert, must have a pernicious tendency in contracting the mind and repressing the noblest feelings of our nature, and in making man the depraved and corrupted being which it affirms him to be. Oh, but we are told the effect is altogether the reverse! One of the most eloquent and distinguished Scottish divines attributes the good moral character of the people of Scotland to the Calvinistic principles in which they have been instructed.

The morality of the peasantry of Scotland may be attributed, not to Calvinism, but to other causes which have existed in defiance of Calvinism, and triumphed over its demoralising influences. It may be ascribed, first of all, not to the dogmas of Calvin, but to a benignant nature, moulded, not under the curse, but under the blessing of the Creator; and secondly, it may be ascribed, not to the stern dogmas of Calvin and Knox, but to the general diffusion of knowledge emanating from her parochial schools, her colleges, universities, and philosophical institutions—to her taste for general literature, her poetry, science, and the arts, those arts of which one who knew nothing of Calvinism, and who was no common observer of human nature, alleged that they soften the manners and tame their ferocity. Above all it may be attributed to the frequent perusal of the Sacred Volume, which is the inmate of every cottage, and the pleasing instructor of every village group. We attribute it to the power of religion, speaking not in the language of Calvin and Knox, but of the Prophets, Moses, and the Saviour himself. We attribute it to the power of genuine Christianity operating against Calvinism, like the sun against the wind, and supplying a constant antidote to its poison. In the beautiful poem of the Cotter's Saturday Night, which is considered as a true picture of the manners of the Scottish peasantry, there is no Calvinism. From the Bible the venerable father of the family selects instruction for the inmates of his dwelling, and when he calls on them to offer up the evening sacrifice of prayer, it is not to worship a Trinity, but the God and Father of us all.

Sweet water flows not from a bitter spring. The stream of human kindness wells not from the dark puddles of Calvinism. It comes from the heart which God formed tender and humane, and which Calvinism vilifies as filled with impurity and corruption. The religious principles which influence the moral conduct of the Scottish peasantry, are precisely those which sympathise with the principles of Unitarianism. From the Bible they learn doctrines which neutralise the baneful tenents of Calvin. Here they read that God is not the tyrant but the Father of his creatures, that the day of judgment in which he is to judge the world in righteousness is yet to come, and that it has not been anticipated by an everlasting decree, determining their destiny millions of ages before they were born.

BIBLICAL.

[From the Sunday School Journal.]

NOTES OF THE NATURAL HISTORY OF THE BIBLE.

LENTILE.

A kind of pulse or grain, which grows in pods, like beans and peas. They are boiled and eaten by some of the people of Africa, cooked together with oil and garlic. This seems to be the very same kind of red pottage with which Jacob bought the birth-right of his brother Esau, (Gen. xxv. 29—34,—and from which Esau was afterwards called Edom, or red, the mixture being of a chocolate colour. Lentiles were among the supplies of provisions furnished to David in Mahanaim, when escaping from Absalom. 2 Sam xvii. 28. One of David's military officers defeated the Philistines in a field of lentiles. 2 Sam. xxiii 11, 12. When Ezekiel was inspired to foretel the siege of Jerusalem by Nebuchadnezzar, the scarcity of food which the people should suffer was signified to him by being directed to make bread by mixing wheat, barley, beans, lentiles, millet, and fitches together; (Ezek. iv. 9,) meaning that there should be so little flour, that they would be obliged to make up the deficiency with the coarser kinds of grain.

MULBERRY-TREE.

The common tree known among us by this name need not be described. Whether it is the one mentioned in the Bible is uncertain. When David inquired of the Lord if he should march against the Philistines, who had stationed themselves the second time in the valley of Rephaim, the Lord directed him to attack them by the mulberry-trees, as soon as he heard the 'sound of a going in the mulberry-trees.' 2 Sam. v. 23, 24. 1 Chron xiv 14, 15. This may either mean a rustling of the leaves of the trees, or the noise of the Philistines preparing to advance. Some suppose that trees are not meant here at all, but the place called Bochim in Judges ii. 1, and in this way they explain the same word (Baca, signifying mourning) in Psal. lxxxiv. 6: 'Who passing through the valley of Baca, make it a well.'

MYRTLE.

In the East, a low tree bearing very small leaves, which are soft and smooth, of a beautiful green color, and smelling sweetly. The flowers are white, edged with purple, and delightfully fragrant.

The Jews were directed to keep a 'feast of tabernacles' to remind them that they dwelt in 'booths,' or tents, when they are brought from Egypt to Canaan. During the seven days that it lasted, they dwelt in booths made of 'the boughs of goodly and thick trees.' Levit. xxiii. 33—43. And when Nehemiah had rebuilt the walls of Jerusalem, and, with Ezra, restored the Hebrew worship, which had ceased since they were taken captive, this feast was revived, and they made their booths of branches of myrtle, olive, pine, palm, and such trees. Nehem. viii. 15.

The blessing of the Lord on his people is represented by his giving them a beautiful country, where the myrtle, cedar, and other fine trees grow. Isa. xli. 19, and that the fir should grow in place of thorn bushes, and myrtles instead of briars, (Isa. lv. 13.) The myrtle trees seen in the vision of Zechariah are supposed to be an emblem of the peacefulness of the time there foretold, Zech. i. 8, 10, 11. The name of Esther signifies a myrtle; in the original, Hadassah. Esth. ii. 7.

NITRE.

The nitre, or natrum of the Bible, is a salt which rose from the bottom of the Lake Natron, in Egypt, and from other soils, and hardened by the sun into a hard substance. It was made into a soap by mixing it with oil, to take stains from cloth and from skin, and was called soap earth, because generally collected from the surface of the ground. Thus the Lord said to Israel, 'Though thou wash thee with nitre, and take much soap, yet thine iniquity is marked before me." Jer. ii. 22. If vinegar is poured on this kind of nitre, it makes a strong effervescence, like a boiling, and as they thus disagree, so Solomon says a man that is merry is unacceptable company to one who is in trouble: 'As vinegar upon nitre, so is he that sings songs to a heavy heart' Prov. xxv. 20.

ONION.

The onions of Egypt have always been superior to all others. They are soft and sweet, and of a flavor far superior to those in this country. It was very natural, therefore, for the Israelites in the wilderness, when suffering for food, to remember the onions which they had eaten, whilst slaves to Pharoah. Numb xi. 5.

OSSIFRAGE.

A vulture, eagle, or some such bird of prey, which takes its name from its habit of breaking the bones of the victim it seizes. It was an unclean bird. (Lev. xi. 13. Deut. xiv. 2.)

SPARROW.

The Hebrew name of this bird is very expressive of its note or chirrup, *tsippor*. But this word is also used to denote clean birds in general; and as the bird to which David compares himself in his affliction as "watching alone upon the house-top," (Ps. cii. 7,) would seem to be some lonely melancholy bird, it is not probable that the lively sparrow was intended. In a previous song, the psalmist, longing to worship God in his sanctuary, which he was prevented from attending probably by the unnatural rebellion of Absalom, which drove him from Jerusalem (2 Sam. xv. 13—17.) says, "the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God." (Ps. lxxxiv.) But as the altars of the tabernacle were kept with great care, and in constant use to burn sacrifices, the psalmist could not mean that birds were in the habit of making their nests about them The altars may be put for the whole building, in the eaves of which they might have built; or the verse may be explained thus, "as the sparrow finds her house, and the swallow her nest where she has laid her young, so would I find thy altars," &c.; that is, he felt the house of God to be as dear to him as her nest is to the parent bird.

Sparrows were plentiful in Judea in the time of our Saviour, who speaks of two commonly being sold for a farthing, about equal to three cents, or, as it is in the Gospel of Luke, five for two farthings, or six cents. He introduced them to illustrate the providence of God, and show that not the least thing happens on earth, not even a sparrow falls to the ground without His knowledge. He then told his disciples not to fear, for they were of more value than many sparrows, and were therefore under the peculiar care of their heavenly Father, and could not be forgotten. Matt. x. 20, 31; Luke xii. 6, 7.

ORIGINAL COMMUNICATIONS.

SPEECH OF GEORGE H. DEVEREUX ESQ.

An obliging correspondent at Danvers has obtained and forwarded to us the remarks of George H. Devereux Esq. of Salem, at the late anniversary of the Danvers Unitarian Association, which we have now the pleasure of presenting to our readers.

As a young and inexperienced man, entirely unversed in Theological dogmas, I should feel a great reluctance in obtruding myself or my opinions upon an assembly where I see so many distinguished as accomplished theologians as well as profound thinkers and finished scholars. I can hope to add nothing to the train of thought, nothing to the mass of information, nothing to the stirring impulse which minds more accustomed to the subjects before us have imparted to the present occasion. But if I might without presumption address myself to the younger members of this audience, and could hope to suggest a sound principle or a fervent aspiration to the hearts of the laymen of my own age, I should feel myself at once gratified and honored; even could I knit but a single link into the chain which should bind together those of us who now stand on the threshold of life in an earnest wish and strenuous endeavor to forward the great cause of truth.

It has been, Mr Chairman, a standing imputation upon the form of Christianity for whose interests we are now consulting, that it is a philosophical system. Strange as it would seem, if the term were applied as one of reproach in any other branch of human investigation,—Unitarianism has been denounced as too philosophical. We are accused of referring all to human reason and thus abrogating the holy office of religious faith—we are condemned for tearing from the idol of human creeds, the drapery which human systems have thrown around the form of divine truth, and of bowing in something like the classic amateurship of the virtuoso in "puny sentimentalism" before the chaste and severe beauties of the naked statue. Our great men have been denounced by a misguided zealot of my own native town as worshippers of human reason, not of God, as believers of a "cold, heartless and superficial philosophy," and not of the religion of Jesus. Our pure religion is stigmatised as cold, because it will not heat itself in the endless race of human dogmas—as rejecting christian faith, because it will not admit what it cannot understand—as arrogant, because it inculcates that God has given to every man and to every man alike sufficient and natural means to attain the great ends of life and secure the rewards of eternity. In a word, we have been styled infidels because we cannot agree with certain doctrinal forms of religion—and enemies to the Bible because we cannot read with other men's eyes, or find in it all that is contained in the Assembly's Catechism.

These charges are very serious ones. Not because they are true, or because many candid and rational men will really think them true—but simply because they are so momentous, so awful in their import and so boldly and unsparingly asserted, that many weak and many uninformed minds gather from them an impression of some undefined and mysterious sinfulness, some secret but withering delinquency, some hidden yet foul corruption which has contamination in its touch and spreads infection throughout its atmosphere.

It is against this high-handed and unauthorised sentence I would enter my protest. This sin against charity and against reason I would stimulate the community to investigate and to repress. This is the great bug-bear. The anathema which is thundered over our heads from the pulpit and the press—this it is which deters the irresolute and the faint-hearted from embracing evident truth and rejecting antiquated error. This fatal misunderstanding is best refuted by the true knowledge of the world as God has made it and as God continues it in being, and it is peculiarly the province of laymen, if they owe it to their religion to investigate into its foundation at all, to turn to good account their daily experience and bend the energies of their acquired knowledge upon this flimsy barrier by which bigotry would fence us out from the Christian church. We ought to make our ground understood by others and render ourselves capable of defending it. Why then should we apply to reason to form our religious opinions?—It would rather seem the proper question would be, why should we not? What was our reason given for? do we prosecute any other inquiry without it or by any other means than reason? An answer would be an insult upon reason. I should not dare to press it upon the common sense of any man.

But we are accused of trusting too much to natural means, and of overlooking in arrogant self-sufficiency miraculous means of grace. Is it so? The distinction between revealed and natural religion, as it is commonly used, I do not quarrel with; but it is in strictness a purely formal one—relating not to any supposed difference of character or essence, but simply to the evidence by which, in each particular case it is enforced upon our conviction.

All religion is Natural Religion. What is Nature? the work of God's hand, the system of God's government. And is not revealed religion the work of God's hand, the system of his government, his code of laws promulgated to us from heaven? Can it then be inconsistent with his other works and his other laws? Can it be another distinct and a different system from that which rules the motions of the Universe and determines our relations to the creation around us? No—it is the same system and comes from the same hand—ought we not then to apply the same rules, the same reason to both? ought we not to endeavor to form from our Bible and from our [illegible] observation—a clear, consistent and harmonious [illegible] confidently rely upon any dogma which we *infer from the revelation* of God, if we see it disproved by our *daily experience of God's will in the external world?* In a word, ought we to suppose ourselves to have erred in our interpretation or God to be inconsistent with himself? Who can hesitate to answer?

What is commonly called Natural Religion *cannot* be inconsistent with revealed religion. It must be the practical operation of the revealed law—the actual administration of the code promulgated in the Bible. It cannot then be dangerous to call in philosophy to the aid of our studies of revelation. It cannot be unsafe to interpret the word of God, by the works of God. It cannot be arrogant to ask knowledge from this glorious Universe; to seek "confirmation strong as holy writ" in the beautiful manifestations of the divine, the universal system.

Is Unitarianism a system of Philosophy? It is our boast that it is Philosophy as well as Religion. Philosophy is the sum, the essence of wisdom—an insight into the principles and processes of nature. Religion is the philosophy of our moral nature and our duties to God and man; and we are bound to study it where we find it—in the Bible or the book of nature, the heavens, the busy myriads of earth, their destinies and their relations, the atom of dust, or the distant planet. All is God's work and moves by his will and under his direction; and it is for us to move in harmony with all the rest, the acquiescent and intelligent tenants of the world.

And is this infidelity—to watch for and comply with every manifestation of the divine control? Is this Paganism, to look through nature up to nature's God? Is this superficiality, to analyse and ponder over the vast and consentaneous plan which binds us all together, to nature and to heaven; to comprehend it in the perfect unity of its wonderful adaptation, the unbroken and unvarying harmony of its majestic movement?

I would enter upon this subject with an indignant and downright denial of the oft repeated but scandalous assertion, that we consider human reason and human science as competent to search into and decide all points of religion; that we crave no assistance—that we lend no faith, and will believe in nothing but the results of our own arguments. This objection is as absurd as it is untrue. No man ever pretended that human powers are all sufficient in any inquiry whatever. The very dust we tread on mocks our limited faculties. We know its constituent elements, but its wonderful changes as it becomes an integrant part of animal life or vegetable, we know not nor pretend to know. How, what was the soil of our gardens, enters into the formation of plants and passes thence into our frames, filling our limbs with vigor and shining in gladness and beauty on the brow of man—we can hardly even hope to know. But that it does, we know and are the better for our knowledge.

And because we must stop here, no one will say that Geology, Mineralogy, Chemistry and Agri-

cultural Science are nought. Every man is conscious that the application of this knowledge, even so limited, works wonders upon the face of the earth. This knowledge, all imperfect as it is, invigorates the intellect and expands the heart, opens the eyes to the beauty and sublimity of nature and illustrates the beneficence and wisdom of its Creator. And is it then impious or dangerous to deduce from all this, our theories—to gather from it our ideas of God and of his system of government, because it leaves so much uncertain? Such an idea deserves at once reprobation and pity.

And why should we not apply our knowledge of the natural world to religion—why should we not rely upon conclusions attained by such application? That Religion has something higher and nobler that we can reason out—that it is based upon principles, to a certain extent too heavenly for mortal mind to grapple with, is true; for it comprehends the character and will of the Deity; and his thoughts are not as our thoughts, nor can we by searching find him out.

But religion is divisible into two distinct departments, the practical and speculative. All that we ought to do, to be and to feel is comprehended in the one; what we may choose to imagine, to think and to infer is contained in the other. The first subdivision admits of little doubt. All sects agree upon the main points of Christian duty. The golden rule, 'Do unto others, as ye would others should do unto you'—needs no comment and no proof. We feel its truth and its sublimity. What we ought to do, is plain enough. There is little room for quibbling and disputation here. The honest man and the reverent man is the same in all sects. But what we ought to think, here is the point of separation. And what guide shall we follow here? The Bible—and how has it been interpreted? The Roman Catholic draws his creed from it, so does the Protestant. The Calvinist finds his doctrines there, so does the Unitarian. And now we have reached the point at which our principle applies. Who is right—the Catholic or the Protestant—the Calvinist or the Unitarian?

He is right whose theories agree with the results of Philosophy. He is right, whose conclusions agree with facts. He is right, who makes his religious system consistent with—no, not consistent with—but the *same as* the system of nature.

And why distinguish in this respect religious from other knowledge? Its teachings are indeed of such immense importance to us, that it has seemed good to the Deity to reveal by a direct communication from himself its most important principles, that our feet might not stray from the path of life. But he has not revealed the whole. We ask not why—for he is all wise and kind, and that it has not seemed good to him, is enough. But he has reserved much for our own inquiries. That this is so—the decrepancy of opinions upon religious topics is a strong proof. Had our theories, our abstract notions of the manner and means of God's moral government come directly from himself, no honest and reasonable Christian could doubt upon them, more than he doubts upon his Saviour or the broad principles of Christian duty. Yet there are good and intelligent men in all sects—and they hold a thousand varying systems. Hence, we may conclude that a creed, containing all the ways and means, every theoretical modus operandi, all that curiosity might ask or reason seek to know, is not deducible from the Bible alone and was not intended to be taught by it. It teaches us all we need to learn; but the doctrines peculiar to the various sects are not to be found there, in distinct and tangible forms. We are left here, in fact, to our common means—to experience and reason—to the knowledge of facts and the deduction of consequences.

And why not—why do we ask for more? We have the principal features of the grand plan, traced out by the hand of revelation. Our path is plain—And if we would ask an explanation of all that we meet with in our journeyings, we have our guide in every thing, our heaven-sent reason. Would that prejudice and obstinacy would allow us to use it well and use it always!

There is none of this imminent danger of mistake. Danger there is, in all branches of human knowledge, for man is fallible. But abstract error is mostly harmless, except when malice exaggerates and gives aim to its tendencies and an evil disposition calls forth the latent poison from the harmless weed. Error is not sin. But error called into active and perverted exercise often leads to it.

It is moreover, impossible to base an erroneous religious theory upon any sound inference of philosophy. On the contrary—if our philosophy be sound our theory must be so. For Religion and Philosophy are alike but the knowledge of God, of his will and works—and God is one and indivisible. His laws are general, all-pervading and invariable. What is true as to one branch of the system of his Providence is a truth as to them all. What is right in one, is right in all; what is wrong in one, is wrong in all.

There is but one grand plan, governed by one will and one code of laws. However we may divide this system into various departments, for the convenience of our limited and feeble powers—it is not the less one system—its foundation, experience and revelation—its object and essence, truth—its source, the Deity. This truth, the grand object of human investigation is the just conception of God, his laws and their consequences. Like the great being whose character and operations it embodies, it is one and indivisible. It cannot contradict or obscure itself. Like the lens of the optician, it concentrates upon one given point, the scattered rays of knowledge, in one blaze of intellectual light, one intense fervor of pure and rational devotion.

No system of Religious belief need fear to be scanned by the broad light of advancing philosophy, but an erroneous one. A correct knowledge of natural laws must substantiate and confirm all true religious systems. If any theory will not bear the test, it is a false one.

And this is the reason of all this outcry. Here is the source of orthodox humility. It does not aspire to reason on its peculiar tenets, because it dares not. It will not look into nature for confirmation of them, because it does not find it there—but meets refutation and dismay on every page of science.

Had time permitted, these imperfect observations might have been confirmed and illustrated by a careful comparison of the character and condition attributed to man by the leading doctrines of orthodoxy, with his actual character and existent condition as Experience and Philosophy develope them. The doctrines of Election, Predestination, miraculous conversion, with many other technical points of orthodoxy are most grossly at variance with facts, such as every man knows, and axioms and inferences of undisputed authority, which every man believes. They are at variance with the benign justice of the Deity and with the calm, unvarying, unostentatious and impartial ways of his Providence. I have already trespassed on your patience, and will only add, that he who will pursue and investigate the subject—who will look forth upon nature as one vast and harmonious plan, and with his bible in his hand, will ask from all around information—who will follow the hand of Deity throughout its course of power and beneficence and trace to its source each gushing spring of his tender and perfect providence, cannot fail to be a Christian. He cannnot miss anything that is important in truth; he need not fear that he will involve himself in any important error; but will find his head and heart and soul expand in consentaneous developement and with the mutual energy of concordant aims. Like the object of his study, his thoughts will be a grand and harmonizing throng of countless, but consistent principles—his mind, like nature, will become the home of numberless and inestimable fragments of truth, whose immense extent can only be equalled by their majestic unity of means, their glorious harmony of result.

FOR THE CHRISTIAN REGISTER.

SYMPTOMS OF LIBERALITY.

Mr Editor,—I am one of those, who think that the great principles of Liberal Christianity, are to be promoted, by their gradual diffusion among different classes of Christians rather than by the rapid triumphs of any distinct sects, by whom they are professed. On this account, it always gives me sincere pleasure, to witness any gleams of better feeling, in quarters, where we look only for intolerance and bigotry. And, unless I grossly deceive myself, the manifestations of a spirit, more in accordance with what we deem the Gospel of Christ, are becoming more and more frequent and important. If the great mass of Orthodoxy is not yet penetrated with the spirit of Christian liberality there are occasional veins of it springing up in that body, which from its contagious and diffusive nature, cannot be without effect. A little leaven will leaven the whole lump. As a proof of this, let me refer you, Mr Editor, to the great change, which is exhibited in the Orthodox periodical writings. Compare the Messrs Abbott's Magazine, with the Panoplist. Compare Mr Edwards's Quarterly Observer and Mr Woods's Theological Review, with the Spirit of the Pilgrims. No one can be unobservant of the vital difference, which exists between the former and the latter of these publications. No one can fail of being struck, with the mitigated and almost apologetical form with which Orthodoxy is presented in the one, compared with the fierce and rampant attitude, it assumed in the other. Will it be said, that this change is from policy? I do not know that. But suppose that it is, the adoption of such a policy, shows the state of public opinion, among the classes of the community, with whom the works in question are intended to be popular. In any view of the case, it furnishes us with an evidence of the progress of liberal principles, and for one, I am glad to welcome it as such.

For the benefit of your readers, who do not see these works let me select a few passages from the first number of the Literary and Theological Review, conducted by Leonard Woods Jr. R.

But it is most of all necessary that those who would rightly engage in *defending* the truth, should themselves have deeply felt its power to subdue their selfish and earthly passions. Those only are qualified for a service so important and dangerous, whose whole minds are moulded to a spiritual frame and temper, through the transforming influence of the doctrines of the Gospel. The ambitious, envious, vindictive, contentious, denunciatory spirit often exhibited by the professed champions of orthodoxy, proves that they themselves are not *of the truth*, and have no title, therefore, to undertake its defence. There is nothing in the world more incongruous, than for men to be deeply concerned for the defence of a system of doctrine, whose grand design is *charity*, and yet themselves to be filled with all uncharitableness,—burning themselves with unhallowed passions and enkindling them in others. Against such men there might be urged as pungent an argument of inconsistency, as Paul urged against the Jews, "Thou therefore that teachest another, teachest thou not thyself." Do you indulge in hatred, who are zealous for that religion whose first command and great end is love? Do you, who make your boast of a more pure and uncorrupted Christianity, exhibit less of the dispositions it requires, and more of those it forbids, than other men?

The specious pretext of concern for the purity of doctrine, under which such fiery zealots commonly act, does not suffice to conceal their real motives. While they profess to contend for the truth, it is obvious to every one, from their whole spirit and manner, that they are contending for themselves, or for the party to which they belong. Did they really desire to defend the truth, they would dwell upon its great and fundamental principles; but they are always insisting upon minute distinctions and technical terms. Had they the interests of truth at heart, they would seek to convince and persuade the adverse party; but they plainly prefer his discomfiture and overthrow. Were they themselves deeply grounded and settled in the belief of the truth, they would evince a serene and composed frame of spirit, not easily ruffled by contradiction; but they are impatient of opposition, and impetuous and violent in all their procedures.

Having already said so much in favor of contending for the truth, when truth is the real object of the contest, we may be allowed to speak freely here against controversies, which only turn upon questions in divinity, while they really spring from selfish passions. Such controversies have ever been, and still are, the greatest bane and reproach of Christianity. Instead of tending to elucidate the doctrines of religion, they render them only more obscure, by hiding them in the dark mazes of polemical subtilty and equivocation.* Instead of promoting that higher unity of spirit, which Christianity aims to produce, they sever even those lower ties of natural love by which society is bound together, and invade the peace of neighborhoods and families. They bring the sacred mysteries of revelation into so familiar a discussion, that all reverence for them is destroyed, and they cease to afford spiritual nutriment to the soul. In this way they injure the cause they are professedly designed to promote, and more than all other things together, bring it to a stand. As the contest proceeds, and the disguises, at first prudently worn, are thrown off, and envy thrusts forth its serpentine head, and hatred its envenomed fang, a scene is often witnessed, at which the enemies of religion rejoice, and its friends hang their heads. In view of the altercations, revilings, and the hundred nameless inhumanities practised by such disputants, one sometimes feels compelled to interpose with the apostolic admonition, *if ye bite and devour one another, take heed that ye be not consumed one of another.* What wonder is it, if the Heavenly Dove be frighted away from scenes like these; for she hath no gall in her breast, no crooked talons or beak wherewith to strike and contend, and dwells only with the sons of peace.

But these evils would be prevented, if all who concern themselves for the truth should have first taken it to their own bosoms, and have themselves experienced its sanctifying work. Were the true form of doctrine, not merely perceived intellectually, but wrought into their souls, it would expel every unhallowed passion, and produce every Christian grace. They would then no longer be impetuous, boastful, or denunciatory; but in meekness instructing those that oppose themselves, if peradventure God would give them repentance to the acknowledgement of the truth. Like Baxter, they would be as ready to die for charity, as for any article of the creed.

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*It was said by one who wrote respecting the endless minutiæ of the fathers in the Arian and Nestorian controversies, that *illis temporibus res ingentiosa fuit esse Christianum,—in those days it was an ingenious and subtle thing to be a Christian.* And truly it is no less so in our own day, if one must be able to follow some theological controversialists through all their intricacies and labyrinths, in order to his being a Christian.

FOR THE CHRISTIAN REGISTER.

MR HEDGE'S ARTILLERY ELECTION SERMON.

Mr Editor,—As I have seen no notice in your paper of Mr Hedge's Discourse before the Ancient and Honorable Artillery Company, permit me through your columns, to express the pleasure with which I listened to the delivery of that brilliant and powerful performance. In the commencement of his remarks, he presented some views on the utility of associations for the accomplishment of great purposes, which were perhaps liable to be misunderstood, but which, I am persuaded, few discreet thinkers could reflect upon without approbation. The greater part of his Discourse, however, was filled with a series of profound and eloquent observations on the subject of War, in which the lights of Philosophy and History were beautifully combined, and made to contribute towards the exposure of the propensity and the folly of man to settle his disputes by an appeal to the sword. My object in this hasty notice is not to describe a performance,—which for its originality, wisdom and depth, will take precedence of most occasional Discourses,—but merely to express the satisfaction of an individual and the hope that we may be favored with it from the press. R.

CHRISTIAN REGISTER.

BOSTON, JUNE 14, 1834.

"ONE GRAND NATIONAL MISSIONARY ENTERPRISE."

In an article headed "Signs of the Times," a correspondent of the Southern Religious Telegraph, published at Richmond, makes the following suggestion for the consideration of the Christian public:—"That a convention be called to consist of delegates from every *orthodox* Protestant church in the United States, whose duty it shall be to unite Christian America, in *one grand national missionary enterprise*." The suggestion is preceded by some remarks on the present state of the world, and particularly in regard to the circumstances that encourage efforts for evangelizing the heathen, and elevating the standard of religious faith and practice among christian nations.

To show our readers something of the spirit that is at work among other denominations of Christians, we will quote a few passages from the article alluded to, in which the writer prepares the way for a favorable reception of his "suggestion." He begins by saying, that it has become a common remark, 'that we are thrown upon a point of the world's history, awfully interesting and important;' and that the remark derives additional point and force from recent events, and from the present movements of the political and religious world. He speaks of the few and comparatively limited openings for missionary labor, during the twenty years past, and proceeds to say;

But times have changed. Where, a few years ago, a few thousand in the islands, and other circumscribed fields of labor, lay open to missionary enterprise, we have now thrown open, as it were by the immediate hand of God, Asia and Africa with their hundreds of millions of population, with their forms of error "imbecile and old," stretching out their hands to us, and demanding as the right of their fraternal claims upon us, that gospel of peace and consolation, so signally conferred on us and so inscrutably withheld from them.

France has abolished her church as a state establishment, and her king is asking Protestantism for a system, not of religious belief, but for that which is more important, being in its influences more permanent, *for a system of primary instruction.* Spain will soon follow her daughter Mexico, and abolish her form of error imbecile as well as old. These are named not because they are the only ground thrown open for cultivation to the protestant missionary, but merely as signal instances. Germany with the strength of a matured intellectual giant is taking hold of the pillars of the tottering framework that overshadows and annoys her, and though she may suffer in the fall, yet fall it *must*. Its days are numbered.*

These facts I intend merely as preliminary to a suggestion or two I would offer to the candid consideration of the christian public. With every barrier broken down, every obstacle removed for the entrance of the missionary, with four or five hundred millions of our race ready and willing, nay anxious, to receive the gospel, when millions are perishing yearly without a knowledge of its truths, or an interest in the Saviour it reveals, and with ample means in the hands of united Christendom to cultivate in a few years these desert regions, and make them bud and blossom as the rose; in view of all these circumstances, I ask, *is this a time, are these circumstances* to justify continuance in our present system (if I may call that system which is now) of divided, inefficient action and effort? When, from the signs of the times the conclusion is almost forced upon us, that a few years of united, universal effort on behalf of the heathen world, would introduce the dawn of the Messiah's peaceful reign, I ask under these circumstances and with these hopes, is not *union of all Christians*, not matter of expediency only, but matter of solemn duty? Let no church fear any loss of its peculiar views or doctrines, from this measure. They can only lose what every church must lose and ought to lose as the world's sabbath approaches.

Here follows the proposition for a grand national missionary enterprise,—the details of which the writer leaves to the fathers of the church, and gives the following as his views of the results of the measure.

1st. The early conversion of the heathen world to God, the hastening the latter day glory of the church.

2d. A most important influence upon the church itself engaged in the work, which I will state in the language of the great unknown of the present age. "Let the fond admirer of his own church whatever may be its pretensions, assure himself, that the conversion of Asia and Africa and Europe and America, will so raise the temperature, spiritual and moral, of the world's atmosphere, as must dissolve to its very elements, every community now calling itself a church. All principles shall then invest themselves in new power, all notions of good and evil be recast, and all forms and constitutions be new modelled. We shall indeed believe the same things as now, but in another manner; we shall practise the same virtues, but at different rate, with firmer motives, and under the guidance of an extended exposition of every precept."

Our readers have here the outline of the plan, and the reasons for it. It is in effect, a proposition for a union of the various foreign missionary societies, a concentration of all the energies of the whole Orthodox or Calvinistic community, for the purpose of the universal extension of orthodox principles. What favor this great "suggestion" will meet among the different denominations to whom it is addressed, time alone must determine. For ourselves we have little confidence in its success, when we consider how earnestly most of the Calvinistic denominations cling not only to what they call the great points of their faith, but to the lesser matters, the peculiarities, the wood, hay and stubble of their creeds,—which, whether they will or not, must finally be burnt up in the day which shall try "every man's work."

"*They can only lose what every church must lose and ought to lose, as the world's sabbath approaches.*"

This, the reader of the above extracts will observe is part of the writer's argument to induce Christians of the various "orthodox" denominations to join in the proposed missionary enterprise. It is a sensible, liberal and christian remark, and is well worthy the consideration of the orthodox denominations in more cases than the one for whose use it was made. And we will venture to suggest, that it is worthy also of the *more* serious consideration of the *writer of it himself*, who with all his earnestness of desire that others should yield their preferences, and act on large and generous principles, seems to forget, that, by inviting to the enterprise only those of his own standard of oxthodoxy, he is himself manifesting the same narrowness of feeling and principle, the same want of christian-like enlargement of soul which he would condemn in others—and by his own example of exclusiveness is furnishing to others an argument for still contending for their own orthodoxy as he does for his.

"Physician, heal thyself,"—may we not now say? How slow are even good men to learn their own inconsistencies and imperfections!

We know not how extensive is this writer's application of the term 'orthodox.' Does he include the Methodists, that great, enterprising, respectable and increasing community of decided and zealous Arminians? Certainly not, unless orthodoxy has charged its character. Does it embrace the Unitarian Congregationalists, the Unitarian Baptists, or the Restorationists? Who needs a reply to such a question?

What a rebuke of himself and his sectarian proposition is this writer's own argument for charity and catholicism! He seems not aware that his own love of charity is all one-sided; that by his own example in extending his proposition only to the Calvinistic sects, his beautiful argument for union is neutralized and defeated, being narrowed down to the puny dimensions of a party.

No, the term Orthodox is too narrow, as well as too mutable and uncertain to be the foundation for anything large and generous and permanent. Orthodoxy is too much the creature of a day, to stand as a bond of union for any enduring work, and too partial and limited in its views and spirit to embrace even the little circuit of our own little earth. Much less can it extend to heaven and the future. No, whatever would do this must be as enduring in its nature and as wide in its spirit as Christianity; and as large, as generous and heavenly in beneficence as its exalted author.

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*This sentence about Germany is rather mystical. Whether he refers to the political or religious condition of that country, or to both, our readers must judge.
Ed. Reg.

MASSACHUSETTS TEMPERANCE SOCIETY.

The anniversary meeting of this society for business, was held in this city, on the afternoon of the 29th ult. at the Supreme Court Room, Dr J. C. Warren, President, in the chair. A record of the proceedings of the Society was read by Dr Stevenson, Recording Secretary, and the twenty-first Annual Report of the Society by Rev. Hosea Hildreth, the corresponding Secretary and General Agent.

"The Report stated,"—says the Mercantile Journal,—"that the efforts of the Board of Council, have been more various and considerable during the past year, than any year preceding. For the last six months, an Agent has been provided and constantly employed in furthering the organization of the State, in delivering Lectures, and in efforts to secure the means of a full Report of the Temperance Reform in the State at the present time. Circulars have been sent to the Officers of the County and District Temperance Societies, and notices published in various papers, calling their attention to the importance of making the returns in time to be laid before the meeting of the Society—notwithstanding this, the returns have been very imperfect.

In the counties of Worcester, Bristol, Plymouth and Middlesex, the Agent has lectured with great apparent success. In Hampden county the Agent spent nearly two months, with considerable success, though much remains yet to be done. Among the obstacles named are 40 Cider Brandy Distilleries. The same obstacle exists in Hampshire county, where, though the temperance cause is advancing, there are yet between 20 and 30 of the above named distilleries. In Franklin and Berkshire counties, in both of which the Agent lectured, the prospects are encouraging.

The Agent has been cordially received wherever he has been, and has had the voluntary testimony of many judicious and earnest friends of the temperance reform that their hands have been strengthened and the cause benefited by his labors.

From the returns received from the different Counties, although they are far from being complete—it appears that in 205 towns, with a population of 395,195, there are 93,730 members of Temperance Societies, and if the same proportion prevails throughout the State, the number belonging to Temperance Societies must be upwards of 140,000.

Although much has been done, yet many obstacles remain in the way of the Temperance Reform. Respectable persons are still found in different parts of the State, who use ardent spirits as a drink, and who say it does them good notwithstanding the mass of testimony to the contrary. The traffic in ardent spirit is another formidable barrier to the Reform—and many influential men still stand aloof, and seem to take no active measures in support of the Societies. The Council recommend as an important means of advancing the reform, frequent meetings and addresses, to keep the public mind continually awake to the subject, and also the circulation of Temperance publications. The Council earnestly recommend to all the Auxiliary Societies, to take measures for supplying every family within their limits with a Temperance paper.

Mr Moses Grant read some extracts from a late number of the Christian Register in regard to the introduction of ardent spirits into the South Sea Islands, and the demoralizing effects of this traffic. He then offered the following preamble and resolution.

Whereas it appears by the publications of the British and Foreign Temperance Society that the destructive effects of ardent spirits in the South Sea Islands is realized there to a great extent, and that this spirit is carried to those Islands and sold by some of our own Countrymen—and whereas, in the opinion of the Massachusetts Temperance Society the drinking of ardent spirits is injurious to the bodies and souls of men, and shortens life, and tends to prevent their intellectual and moral improvement—

Therefore *Resolved*, That the furnishing of it to be used as a drink, and especially to the unevangelized and partially civilized natives and tribes of our fellow men, is in our view a violation of the great principles of morality, and ought to be discountenanced.

After some remarks by Mr J. A. Bolles, the resolution was unanimously adopted. Three other resolutions were also adopted; the two first approving of the American Temperance union and of the establishment of Temperance Hotels in all parts of the state; and the third as follows:—

Resolved, That the Report of the Secretary be published under the direction of the Board of Council; and that the several Auxiliary Societies within the Commonwealth be requested at their own expense, to furnish their members as extensively as may be, with copies of the same.

In the evening a public meeting was held, which was attended by a numerous auditory, who listened to the performances with much attention and apparent interest.

The services were introduced by prayer, by Rev. Mr Hale. An appropriate hymn, composed by Mrs Sigourney was then sung, and an Address was delivered by Rev. Baron Stow. The Address was followed by another hymn, composed by Mrs Sigourney, (both of which will be found on our last page) and the services were concluded by prayer.

A full abstract of Mr Stow's able Address was given in the Mercantile Journal of the 31st ult. for which we regret that we have not room. We give the following extracts.

We now look back upon the past and wonder at the delusion, under which we labored only a few years since, in relation to the Temperance cause—we wonder that the Physicians did not then tell us that we were destroying the body; that the Clergymen did not tell us we were destroying the soul; that the Counsellor, the Judge, the Juror, and the Hangman, did not tell us that *four fifths* of the crimes committed in this country are caused by Intemperance. We wonder that it was not generally known that pauperism caused by Intemperance, cost our country many millions annually; and that 30,000 of our fellow citizens were sent every year to the drunkard's grave. We wonder that we were not alarmed at the existence of 45,000 Distilleries, which spread their poison over the country—and that 600,000,000 of gallons of distilled liquor were every year introduced into the human stomach, clouding the perception, engendering crime, abridging life, and multiplying woe to the hapless widow and orphan.—And in a few years, we shall probably look back with wonder, and reflect on our unaccountable apathy in a cause, which requires great and unremitted exertions to ensure its success. The Monster Intemperance long held us in his embrace—but we knew not our danger;—but when our eyes are opened, and we see our danger, and experience agonized pain, the wonder, is why do we not extricate ourself from his grasp.

Mr S. also described in forcible language the weight of *Female influence*. When the effect to be produced, depends upon moral power, the aid of Woman is indispensable. She should take a decided stand in this business, otherwise the steps of Temperance will be retarded, and the hour of success delayed. She should banish from the nursery, from the kitchen, and from the house, all

alcoholic mixtures, and all the odious paraphernalia of Intemperance. If her husband, her brother, or any dear friend is addicted to this vice, let her employ her tongue, which God has purposely made eloquent, to convince him of his folly. In a word, let 6,000,000 women in this Republic affix their names to the Temperance pledge, and in a few months the 6,000,000 of the other sex will follow.

PRISON DISCIPLINE SOCIETY.

This society was established for the philanthropic object of 'alleviating the misery and distress which is too often allowed to enter the walls of a prison, and to correct the evil habits, and improve the moral and religious character of those who for the want of such instruction are compelled to pay a penalty for crime.' The late anniversary of the society was held at Park street church on the 27th ult. Prayer was offered by Rev. Mr. Fowler of Fall River; and the Treasurer's Report read by Mr Charles Cleaveland, which showed a balance in favor of the society of about $200. Extracts from the Report of the Board of Managers were read by Rev. Louis Dwight. The meeting was addressed by Horace Mann Esq., one of the commissioners of the Lunatic Asylum at Worcester, and by several clergymen. Resolutions were adopted, says the Mercantile Journal, expressive of opinions that the improvement of Prison Discipline is eminently a Christian enterprise:—that the neglect of moral and religious instruction in county prisons is a subject deserving the consideration of the ministers of the Gospel:—that the practice of confining insane persons in jails with criminals, is improper—that every government should provide suitable institutions for the reception and treatment of the Insane, and that the American Penitentiary system is well calculated to promote the good of the prisoner from its admirable adaptation to the philosophy of the mind.

We take the following, in regard to the state of the Prisons from the Mercantile Journal.

It is stated in the Report, that in fifteen prisons in this State, there is no religious instruction to the prisoners! In five, there is no regular instruction—leaving only two supplied regularly, viz: South Boston and Cambridge. In South Boston, there is a Chaplain to the House of Correction, who furnishes moral and religious instruction on the Sabbath, and teaches a number of the prisoners in a Bible Class. In Cambridge, moral and religious instruction is furnished on the Sabbath by students from the Theological Seminary. In some of the prisons there is great negligence in suffering persons of several grades of crime, tried and untried, to occupy the same room! Some of the prisons are represented as filthy in the extreme, and actually infested with vermin. The Report also exposed in a forcible manner, the connexion between drunkenness and crime, which was illustrated by a number of interesting facts. Public opinion is the proper corrector of the evils of great magnitude which still exist in the management of many of our places of confinement—and facts need only to be known to cause the proper remedy to be applied.

Some interesting details are given in an abstract of the Report, published in the Boston Recorder, which we may give on a future occasion.

RELIGIOUS INTELLIGENCE.

NEW YORK ANNIVERSARIES.

[The following notices of meetings at New York were prepared for our paper of the 31st ult. but have been since excluded for want of room.]

NEW YORK CITY COLONIZATION SOCIETY.

This meeting was held in Chatham St. chapel on the 11th ult. Rev. Dr. Milnor presided. Prayer was offered by Rev. Dr. De Witt.

A brief exposition was made by Rev. R. R. Gurley, secretary to the American Colonization Society,—of the condition and character of the colony of Liberia, and of the principles adopted by the friends of African Colonization. Every subject, he said, "connected with the condition and interests of the Colony had received the solemn consideration of the managers, and every measure had been adopted which promised a remedy for existing evils, and security for the temperance, comfort, health and prosperity of the members of that Colony. It had ever been the chief purpose of the Board to render Liberia a christian state.

We have heard, said Mr J. "that slave-holding universally was a sin of no less atrocity than the slave-trade. What school of morality would maintain such a doctrine? He admitted in the language of one of the most enlightened sons of Virginia, that he who held slaves on the same principle which impelled the kidnapper, when he bore them from Africa, was a pirate by name and a pirate by civilized law. But thousands, he believed a majority of the people of the south, held them on no such principle. Men born into a state of society unnaturally constituted must take things as they are, and make them as they should be as soon as possible, and by all the means in their power. It had been said the society was founded in prejudice. He denied the assertion. It was founded on the most enlarged benevolence towards the whole colored race. We would change their circumstances to elevate their character. We would unite all their friends on a common ground of humanity towards colored men throughout the world. He appealed to every lover of his country, to every friend of man and God, to sustain the principles and measures of this institution.

The meeting was afterwards addressed by Rev. Mr Jackson of New York, Rev. Mr Breckenridge, Mr Bethune, Rev. Mr Plumer of Virginia, and others.

Mr Plumer, touched upon causes which operated to create jealousies and dissensions between the south and the north. They did not know each other, or these jealousies and dissensions could not exist. These causes were diversity of interests, geographical distinctions, the fact that bad specimens of northern character were exhibited at the south and bad specimens of southern character at the north. He insisted we were brethren, and should feel as brethren. On the subject of slavery, the south could not permit others than themselves to interfere. The good people of the south were anxiously and prayerfully engaged in improving the condition and raising the character of the people of color. But they must look to the general safety and peace. Even a *civil* war would be better than a *servile* one. He rejoiced in the firm belief that the influence of the Colonization Society allayed essential jealousies and cemented the Union.

AMERICAN PEACE SOCIETY.

The sixth anniversary of this Society was held in New York city on the 7th ult. in Chatham St chapel. The meeting having been opened by prayer, the annual report was read. In the United States great progress appears to have been made in the cause of Peace. Most of the large ecclesiastical bodies in New England have passed resolutions favorable to the objects of the Society during the last year. Two hundred and sixteen clergymen, of various denominations, have pledged themselves to preach at least once a year on the evils and wickedness of war. The offer of $500 for the best dissertation on a "Congress of Nations," has been increased to $1000, and the time extended to the 20th June ensuing. Three gentlemen of high eminence as statesmen, legislators, and civilians, have consented to examine the manuscripts and adjudge the prize.

Many other facts, of an encouraging character, are stated in the report.

The meeting was addressed by several gentlemen of distinction. A letter from William Ladd Esq. of Minot, Me. was read in which this able and indefatigable laborer in the cause of peace expressed his regret at being unable to attend this meeting, but said his heart was with it, and that feeling solemnly bound to devote his all, in some form or other to the service of his master, he pledged himself to pay three hundred dollars a year, for not less than five years, towards the support of a suitable person to act as Corresponding Secretary of the Society and Editor of its publications, and of another person to perform the duties of Travelling and Preaching Agent, on condition that other individuals would increase the amount to $2000.

ORDINATION.

On Thursday June 1st. Mr Reuben Bates, recently of the Theological school, Cambridge, was ordained Pastor of the First Unitarian church and Society in New Ipswich, N. H. Introductory Prayer and Reading of the Scriptures, by Mr Babbidge, of Pepperell, Mass. Sermon by Mr Lincoln, of Fitchburg, Mass. from Romans, iii. 31. "Do we then make void the law through faith? God forbid: yea, we establish the law." Ordaining Prayer, by Mr Bascom, of Ashby, Mass. Charge, by Dr. Ripley, of Concord, Mass. Right Hand of Fellowship, by Mr Goodwin of Concord, Mass. Address to the Society, by Mr Bascom of Ashby. Concluding Prayer, by Mr Cutler, of Gardner, Mass. Notwithstanding a very violent storm, the beautiful church recently erected in this place, was nearly filled by an attentive and highly gratified audience. The services of the occasion were solemn and deeply impressive. Great credit is due to this society, for their persevering efforts to establish and maintain a pure faith. We trust that their devotedness and zeal in a sacred cause, will secure to them temporal and everlasting blessings.

CONGRESSIONAL INTELLIGENCE.

In the Senate on Monday, June 2, after the presentation of various memorials, Mr Grundy, from the Committee on Post Offices, reported a bill, placing periodical pamphlets on the same rate of postage as newspapers. The amendments of the Constitution, relative to the election of President and Vice President, proposed by Mr Bibb, were referred to a select Committee, chosen by ballot, and consisting of Messrs. Bibb, Benton, Webster, Calhoun and Forsyth. Mr Clay moved to postpone the previous orders, in order to take up his resolutions, relative to the removal of the deposites: the motion prevailed, Ayes 24, Nays 16. Mr C. hoped that no time would be unnecessarily occupied in the discussion of the resolutions. Mr Benton, after a discourse of some length, moved that they be indefinitely postponed, but the motion was rejected by a vote of 13 to 29. Two further motions on the subject, by Mr Benton, were rejected, and the Senate adjourned.

In the House of Representatives, Mr Stevenson resigned his place as Speaker, accompanying his resignation with a long address. It was then voted to proceed to the election of a Speaker, and, on the tenth balloting, Mr Bell of Tennessee, was elected.

Mr Bell was conducted to the Chair by Messrs. J. Q. Adams and R. M. Johnson, and addressed the House in a brief and pertinent speech.

In the Senate on Tuesday, June 3d, the consideration of the resolution from the House fixing a day for the adjournment of Congress was postponed to the 9th inst.

The joint resolution offered by Mr Clay, declaring the reasons of the Secretary of the Treasury for the removal of the deposites to be unsatisfactory and insufficient was taken up and decided in the affirmative, by a vote of 29 to 16.

The second resolution of Mr Clay, directing a restoration of the deposites after the first day July next was postponed till Wednesday.

In the House of Representatives, a resolution requiring the Secretary of War to transmit to the House a copy of the report of the recent survey of the harbor of Portland, Maine, and also a map or profile of the harbor and breakwater proposed to be erected there, was adopted.

The subject of the Kentucky election occupied the rest of the sitting, but no question was taken.

In the Senate on Wednesday, Mr Poindexter, gave notice of his intention to ask leave to introduce a bill, to provide for the meeting of Congress, at their next session prior to the first Monday in December. The first of the joint resolutions proposed by Mr Clay, was passed without a division. The second, which requires the restoration of the public deposites to the Bank, gave rise to considerable discussion, in the course of which Mr McKean observed, that he should support it, not because he thought the measure likely to be attended with essential relief, but because a vast majority of his constituents thought it would, and he did not feel at liberty to oppose their will. The resolution was passed by a vote of 28 to 16. The Senate then proceeded to consider the bill to establish and settle the northern boundary of Ohio, until the hour of adjournment.

In the House of Representatives, Mr Everett, from the Joint Committee on the Library, reported a resolution, providing for the distribution of copies of the Diplomatic Correspondence of the United States, from 1783 to 1789. The House resumed the consideration of the report of the Committee on the Kentucky election, but no decisive question was taken.

In the Senate on Thursday, Mr Clay presented the proceedings of a meeting in Scott Co. Ky. relative to the pretensions of the Executive. A bill was introduced by Mr Poindexter, on the subject of the commencement of the next session of Congress, and was made the order of the day for Monday. A petition from citizens of Pennsylvania, against the renewal of the patent of John Ames, was presented by Mr Wilkins. The bill establishing the northern boundary of Ohio, was ordered to be engrossed for a third reading. Mr Bibb, from a select committee, made a report on the Joint Resolution relating to an amendment of the Constitution. Several private bills were considered in committee of the Whole, and the Senate adjourned.

In the House of Representatives, the committee on Naval Expenditures presented a report. The bill from the Senate for the relief of the Polish exiles, with an amendment proposed by Mr Clay of Al. was referred to the Committee of the Whole. The special order of the day was considered, being the bills relative to Michigan, Florida and Arkansas, but no disposition was made of the subject. The residue of the business of Thursday was of little interest. The subject of the Kentucky election was not taken up.

In the Senate on Friday, various private bills were considered. Bills, granting lands for the support of schools to the State of Ohio—for the relief of Capt. Percival—and establishing the Northern boundary line of Ohio—were severally read a third time and passed.

In the House of Representatives, the day was occupied in the consideration of bills concerning the District of Columbia.

No business of general interest was transacted in the Senate on Saturday last.

In the House of Representatives, the resolution submitted some time since by Mr J. Q. Adams, calling for information relative to the deposite banks, gave rise to an animated discussion, but no question was taken. The residue of the day was occupied with the discussion of bills relating to the District of Columbia.

GENERAL INTELLIGENCE.

Sparks's Writings of Washington.—The National Intelligencer of Monday contains an article, in which we find the following suggestion relative to this important work:

Such a work deserves not only the patronage of the people, but of the Congress of the nation. The Government of England has recently presented to the various literary institutions of our country, copies of her national works—her Statutes at large, &c; and with what other work could the compliment be, on our part, more appropriately reciprocated, than by presenting to the literary institutions of Britain, copies of the writings of GEORGE WASHINGTON? It is to be hoped, that the liberality of Congress will encourage the labors of an accomplished and indefatigable student, in the consummation of his patriotic work. The enormous expense of publication, the superior style of the mechanical execution, and the national character of the book, should recommend it to the patronage of the Representatives of the people, as well as to that of the polite gentlemen of the whole country.

Relief of the Poles.—At a meeting held on Thursday evening, June 5th, at the Exchange Coffee House, to take into consideration the *situation of the Polish Exiles*, Alexander H. Everett, was chosen Chairman, and Dr S. G. Howe, Secretary. The following resolution was offered by Robert G. Shaw.

Resolved, That a public Meeting of the citizens of Boston, be held on Monday next at eight o'clock P. M. at the Old Common Council Room, to take into consideration the deplorable situation of the Polish Exiles, and to adopt such means for their relief, as they may deem expedient.

In conformity with this resolution a public meeting was held at the Court House on Monday evening. Lieut. Gov. Armstrong presided and Dr Howe acted as Secretary. The meeting was addressed by Hon Benj. Russell, who alluded in a feeling manner to his personal acquaintance with Kosciusko and Pulaski. The meeting was also addressed by Dr Howe, Hon A.H. Everett and B. F. Hallett Esq. The following resolutions were submitted by Mr Everett, and adopted.

Resolved, That the arrival among us of a number of the Polish Exiles, providentially cast upon our shores by the political troubles of their country, unacquainted with our language and destitute of all the usual means of obtaining subsistence, presents a case of real distress, which it is our duty as men and Christians to relieve to the extent of our ability.

Resolved, That be a Committee to collect by subscription the funds necessary for this purpose in this city, and the neighbouring towns, to correspond with the Polish Committees that have been formed in other parts of the country, and to take all such measures as they may deem expedient for the promotion of the objects of this meeting, both for the relief of the exiles now in the country, and of those who may arrive hereafter.

A committee was then appointed with power to fill vacancies, and the meeting was dissolved

Foreign Coins.—The bill to regulate foreign coins, which passed the House of Representatives, on Tuesday, is as follows:

Be it enacted, &c, That from and after the passage of this act the following silver coins shall be of the legal value and shall pass current as money within the United States, *by tale*, for the payment of all debts and demands at the rate of one hundred cents the dollar, that is to say, the dollars of Mexico, Peru, Chili, and Central America, of not less weight than are now coined, and those restamped in Brazil of the like weight, when of not less fineness than 10 ounces, 15 pennyweights, and 12 grains of pure silver, in the troy pound of twelve ounces of a standard silver; and the five frank peices of France, when of not less fineness than ten ounces and sixteen pennyweights in twelve ounces troy weight of standard silver, at the rate of ninety three cents each.

Sec. 2 *And be it further enacted*, That it shall be the duty of the Secretary of the Treasury to cause assays of the aforesaid silver coins, made current by this act, to be had at the Mint of the United States at least once in every year, and to make report of the result thereof to Congress.

FROM EUROPE.

England.—Liverpool papers to May 11th have been received. There is no English news of importance.

Spain and Portugal.—A telegraphic despatch had been received at Paris from Bayonne, dated the 6th ult. announcing that Don Carlos had embarked for England, and that the affairs of Portugal had been arranged between Don Miguel and Don Pedro. Intelligence had also been received in London that Don Carlos had been captured, and put himself under the protection of the British.

Don Pedro has informed the Pope that if the excommunication of himself, the Queen, the ministers, and their adherents, be not withdrawn, he will stop the revenue of the papal see, £40,000, and cut off all communication.

Denmark.—The King of Denmark has issued an ordinance declaring that there shall be the most perfect equality between all the free subjects in the Danish Colonies, so that the absurd distinctions between the whites and men of color are forever abolished. By the same ordinance all men of color are henceforth to become free on producing proof that they have maintained an irreproachable conduct for three years, and are to enjoy the same civil and political rights as the white population.

France.—The effects of the insurrection at Lyons have been felt at a great distance in France. The manufacturers, overloaded with goods, have ceased to employ their men, excepting only one for each machine, as necessary for keeping them in order.

Two grand camps are to be formed, one of 80,000 men, for manœuvering in the environs of Lyons, and the other for the same purpose near Paris and St Omer.

Ireland.—Mr O'Connell expresses a desire to retire to private life, on the condition that pacific measures be extended to Ireland.

The Dublin papers report that Mount Trenchard, in the county of Limerick, the seat of Mr Spring Rice, has been set fire to, and burned to the ground.

Crime in England.—It appears by a report recently printed by order of the House of Commons, that the number of persons charged with criminal offences in England and Wales during the seven years ending March 20th, 1819, was 72,216; during the seven following, 95,628; and during the seven ending on the 20th of March last, 131,818. During the term first mentioned, 156 persons were sentenced to death for murder, while only 104 were so sentenced during the last seven years; but the number of sentences for shooting, &c. with latent to kill, has increased during the same period more than threefold. The number of persons executed in the course of the first term was 662, while in the last, it was 391. The number of persons acquitted or against whom no bills were found, was 25,565 in the first seven years, and 33,239 during the last.

African Expedition.—The enterprising African traveller, Richard Lander, was fired upon and severely wounded by the natives on the Nunn river, where he had gone for the purpose of trade, early in the month of January, and he died at Fernando Po. on the 2d of Feb. The following extract of a letter from Capt. Fuge, of the Crown, contains all the particulars of this event yet known. Mr Lander was buried by Capt. Fuge on the day he died.

"Mr Richard Lander expired at Fernando Po, on Sunday, the 2d of February. On his way up into the interior with a schooner boat, loaded with goods for trade, and two canoes which were towed from Cape Coast by the cutter Crown, he was attacked on all sides by bushmen, all armed with musketry. One white and two black men were killed; one woman and a child, with a boy were taken prisoners. Mr Lander and the remainder fortunately managed to get into one of the canoes and pull for their lives. Mr Lander received a shot in his hip; a seaman and two Kroomen were also severely wounded. They left the Crown to proceed up the river on the 13th, and returned to the cutter on the 21st of January. They lost every thing belonging to them, excepting what clothes they had on them. Mr Lander lost all his papers, not one remains to be shown. The Crown got under way, and arrived at Fernando Po, on Sunday the 26th. Mr Lander's wound had mortified, but he died quite composed."

Lt. Allen, R. N. who had been exploring the Niger, arrived at Plymouth on Tuesday last, in the Talbot, 28. Lieut Allen has completed his surveys, and immediately set off for London, with the interesting results of his expedition.

In the House of Commons on Thursday, Lord Althorp made an announcement which was received with great applause by the house. He stated that the government had determined to grant pensions of £70 a year to the widow of Mr Richard Lander, the African traveller, and of £30 a year to his infant daughter.

INSTALLATION. The Rev. S. K. Lothrop late of Dover N. H. will be installed on Wednesday next as Pastor of the Church and Society in Brattle square. Sermon by the Rev. Prof. Palfrey.

To Correspondents. Communications from J. F.—Reflector—E.—A. B.—and others, if there is room, will appear next week.

MARRIAGES.

In this city, by the Rev. Mr. Barrett, Mr Charles Holmes Jr to Miss Ann Sturtevant; by Rev. Mr Frothingham, Mr Nathaniel W. Brown of Providence, to Miss Sophia L. Frothingham.

At Cambridge, by Rev. Mr Frothingham, Mr Samuel E. Robbins, of this city, to Miss Melinda Alvord Buckingham, eldest daughter of Joseph T. Buckingham Esq.

In Brookline, by Rev. Dr Pierce, Mr John G. Stearns to Miss Eliza Stearns.

In Milton, by Rev. Mr Cunningham, Mr John M. Hollingsworth to Miss Emeline Cornell.

In Ipswich, Mr Benjamin Lord to Miss Priscilla, daughter of Capt. Jeremiah Kimball; Capt. Joseph K. Farley to Miss Mary, daughter of Capt. Thomas Kimball.

In Northboro' by Rev. Mr Allen, Mr Samuel Wood 2d to Miss Lucretia Morton.

In Philadelphia, at Christ Church, by Rt. Rev. Bishop White, Pierce Butler, Esq. to Miss Frances Ann, daughter of Mr Charles Kemble, of England.

DEATHS.

In this city, on Saturday evening last, Mr Alfred Stanislus Whitney, aged 17; on Friday, Sarah H. daughter of Mr Eben'r N. Hunting, 4.

In East Medway, Mr Jotham Fairbanks, a revolutionary pensioner, 77.

In St Jago de Cuba, 7th ult., Captain Salmon Chase, of Chatham, late master of brig Gambia of Boston.

In Lynn, Louisa Jane, daughter of the late Jacob Ingalls, Esq. 21.

In Pittsfield, Mrs Electa, wife of Hon. Phineas Allen, senior editor of the Pittsfield Sun.

In Marshfield, on the 29th ult., Dea. Samuel Tilden, 94.

In Annapolis, Col. EDWARD LLOYD, formerly Governor of Maryland, and more recently a member of the U. S. Senate, 56.

On board steamboat Warren, on her passage from Vicksburgh Miss. to New Orleans, Charles D. Jennison, aged 17, son of the late Capt. Charles J. of this city. He was on his return to his friends in Boston.

COLLECTION OF MONEY.

[By personal application, at a reasonable commission, without recourse to litigation, except when absolutely necessary, then at the request of the creditor.]

THE Subscriber would inform his friends and the public, that he has taken an Office *No. 31, Cornhill*, and offers his services to collect all manner of bills and demands, to solicit subscriptions for valuable publications, and benevolent objects, and to attend to other business of a similar character.

The Subscriber having had much successful experience during the last five years as a collector of bills and demands, and a solicitor of subscriptions for various works in different parts of the Country, would suggest to persons having claims on others in Boston, New York, Philapelphia and Baltimore, and their vicinities, the expediency of placing them in his hands for collection, whether they are considered good, bad, or indifferent.

Any publisher, having demands on persons in the county of Worcester, or its immediate vicinity, and desiring the collection of the same, can have them attended to if handed in before the 5th of June.

J. CUTTS SMITH.

Refer to
CARTEE, HENDEE & Co.
S. E. SEWALL, Esq., 21, State Street.
WM. PEIRCE, No. 9, Cornhill.
BRADFORD SUMNER, Esq., 20, Court Street.
May 31.

WARE'S SUNDAY LIBRARY. Vol. 3 comprising the *Holy Land and its Inhabitants* by S. G. BULFINCH; containing a description and history, (ancient and modern) of Palestine—its sacred, political, civil, and domestic antiquities—with remarks on its commerce, agriculture, arts, &c. With a map—forming a volume of great interest and peculiar fitness for Sabbath School Libraries. Edited by Rev. HENRY WARE, Jr.

The subscribers will in future pay particular attention to the execution of orders for Sunday School Libraries, having a large variety of Books suitable for this purpose, which will be sold at moderate prices. RUSSELL ODIORNE & Co May 3.

THE TWIN SISTERS—or Advantages of Religion. By the author of Trifles or Friendly Mites, Addresses of an affectionate Mother &c.

"O sacred solitude! divine retreat!
Choice of the prudent, wisdom of the great!
By thy pure stream, or in thy waving shade,
We court fair Wisdom, that celestial maid!"

Just published by S. G. SIMPKINS, Court street.
May 31.

PIOUS THOUGHTS.

PUBLISHED this morning by B. H. GREENE 124 Washington St., *Pious Thoughts*, by a Lady of Boston. 3t May 17.

BOOKS FOR SABBATH SCHOOLS.

J. DOWE, publisher and bookseller 130 Washington St. has constantly for sale a great variety of books for sunday schools.

The Juvenile Repository is published every Saturday three volumes of which are now bound making a useful series of books for children, this book has frequently been noticed in the public journals from which the following are selected. "A very instructive book for children." "Just what is wanted in our sabbath schools." "A book which can, with safety, be put into the hands of children." "A book which contains *instruction* as well as amusement."

Orders for the Repository are daily received and it is believed there is no little work which is calculated to be so useful in sabbath schools.

Also a variety of new publications designed for children.

Teachers and others interested in Sunday schools are invited to call and examine for themselves.

6w May 17.

LIBRARY OF HARVARD UNIVERSITY.

ALL persons, having books from the Library of the University, are, by law, required to return them *on or before* Wednesday the 25th instant.

June 14. T. W. HARRIS, Librarian.

TEMPLETON HIGH SCHOOL.

THE Sixteenth term at this school will commence on Thursday the 5th of June. The young gentlemen and ladies attending this school will find many facilities afforded for improvement in their several studies. An extensive library consisting of the most valuable works for obtaining general information, and of books of reference, will enable the student to attain an accurate knowledge in the several branches of study he may pursue. The boarding house, which is connected with the school room, is under the immediate control of the principal and his lady, who will make every effort for the intellectual and moral advancement of the students.

Lectures will be given by the principal in chemistry, philosophy and astronomy, illustrated by apparatus, to which the students will be admitted free of expense.

Board and Washing	$1,35
Tuition in Latin and Greek	4,00
English	3,00

J. BATCHELDER, *Principal.*

Templeton, May 10th 1834.

E. T. COOLIDGE,
TEACHER OF THE
ORGAN AND PIANO FORTE,
No. 6, West Cedar Street.

Refer to Messrs.
L. Mason,
G. J. Webb.
J. Chickering.
May 24. eptf.

WARE'S SELECTIONS FROM PRIESTLEY.

THIS day published by JAMES MUNROE & CO. Booksellers to the University, Views of Christian truth, piety, and morality, selected from the writings of Dr Priestley, with an Introductory notice of his life and character by Rev. Henry Ware Jr Professor of pulpit eloquence and the Pastoral care in Harvard University.

Also, WARE'S SUNDAY LIBRARY, Vol 3, being the Holy Land and its inhabitants, by Rev. S G. Bulfinch of Augusta, Ga.

Just Received, tracts of the English Unitarian Society, 10 vols. 8vo, containing Priestley's Memoirs of his son, Bretland's Sermons, Priestley's Letters to Horsley, Hobhouse's defence of Unitarianism, Cogan's theological disquisitions, Belsham's calm inquiry &c. &c.

Tracts of the English Unitarian Society, 15 vols. 12mo, Containing Farmer on miracles, do. on demoniacs, do. on temptation, Rees's Racovian Catechism, writings of Disney, Toulmin, Priestley, Price, Belsham,—Haynes' Scripture account, Lindsey's apology, Hartley on the truth of the Christian Religion Fox on the corruption and revival of pure Christianity &c. &c.

Also a few copies of Watsons' tracts, Marsh's Michaelis, Jortin's tracts, Waddington's Church history, Graves on the Pentateuch, Burder's Oriental customs, Bloomfield's critical Digest, Lightfoot's whole works, Bacon's do. Taylor's do. Taylor on Romans, Beausobre and L'Enfant Nouveau Test. Bowyer's Critical Conjectures, Wetstein's New Test. Bloomfield's critical digest, Cudworth's intellectual system, Theological Repository, General Repository, Hartley on man, Neal's history of the Puritans, Burnet's history of the reformation, Rees's Sermons, Priestley's history of early opinions, do. Corruptions, do. Christian Church, Jebb's works.

Also, *at reduced prices*, complete sets of the Christian Disciple, old and new series, Christian Examiner, Unitarian Miscellany, Unitarian Advocate

Also, *Three second hand Theological Libraries*

JAMES MUNROE & CO. Booksellers to the University Cambridge. may 24.

DANA'S WRITINGS.

RUSSELL, ODIORNE & CO. No. 134 Washington St. Boston, have recently published a beautiful and uniform edition of the Poems and Prose Writings of RICHARD H DANA. Probably no work has lately appeared in this country, that has received such unqualified praise from the discriminating part of the community as will appear from the following extracts from two of the ablest literary journals in the country. The work has also been favorably noticed in England and France.

"One feels all alone, as he reads Dana's Writings, that he is in company with the spirit of a single hearted and meditative Christian. Whether he sings to us of nature or of human life, there is ever the same evidence of deep and habitual thoughtfulness, the same gentle but fixed devotion to truth and purity. No volume of american poetry deserves so well to be studied; none is calculated to do so much good, especially to the young and meditative. Mr Dana will have enthusiastic admirers among those whose hearts are not moved by trifles; that is, those who really have hearts; and he deserves them."

Quar. Observer.

"This work (Dana's Writings) we believe is not an ephemeral production, but destined to live, and assert a place in the immortal literature of our nation. Mr Dana's poetry is founded on nature, and strikes a chord to which the human heart responds, and therefore, like that of Cowper and Wordsworth, will always be read and loved."

"It will secure to its author, the more its compressed and wonderfully significant lines are studied, the credit of one of the most original and close thinkers, and be an enduring monument of an imagination that knows no limits, and of a talent as true to nature, as it is astonishing for its penetrating search.

As it regards the intellectual and literary merits of this volume—its rich, expressive, undefiled English—its profusion of discriminating imagery—its perceptions of what is true and false in manners and character—its keen, deserved, yet not illnatured satire—its moral tone, and withal its simplicity in reason, feelings, and love of nature; we are not able to refer to its superior, nor one which, as the fellow-countrymen of its author, we have more reason to be proved."—*Theological Review.*

The work is beautifully printed in one volume and bound in cloth, at $1.25. We have also copies in a variety of rich gilt bindings, from $2 to $3 50 each—than which nothing can be more appropriate and beautiful for presents.

May 31. RUSSELL, ODIORNE & CO.

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, 1 o 133 Washington street, Boston have published and keep constatly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part.

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen.

Spurzheim's Work on Insanity, 1 vol 8vo

Spurzheim's Work on Education, 1 vol 12mo.

Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol 18mo.

Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol 12mo.

Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol 18mo.

Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.

Combe's System of Phrenology, 1vol 8vo, with plates.

Combe's Element's of Phrenology, 1 vol 12mo.

Observations on Mental Derangement; being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature, and treatment of insanity; By Andrew Combe, M. D. tf April 5.

MUNROE and FRANCIS have just republished the tenth and last London edition, Lowth's translation of Isaiah. This edition has an acknowledged superiority from an Appendix containing the essential variations in the versions of Bishop Stock and Michael Dodson Esq. an improvement sometime since recommended by our first writers, though not until now adopted; the versions referred to, although highly respectable, have become in course of time extremely rare and not often accessible, so that the present volume offers to the public for, with but three translations in one, at the same cost for, with but slight enlargement of price.] The Appendix may be obtained separately from the publishers, by the owners of other editions of Lowth, so as to be bound up under the same covers. May 17.

ARTISTS' EXHIBITION OF PAINTINGS.

STRANGERS visiting the city, are informed that they may enjoy a very pleasant hour at Harding's Gallery, School street, where are now to be seen a large number of splendid paintings, the productions of Boston Artists. Admission 25 cents, children half price.

May 31.

POETRY.

The following hymns were sung at the late anniversary meeting of the Massachusetts Temperance Society.

HYMN.

BY MRS SIGOURNEY.

Parent! who, with speechless feeling,
O'er thy cradled treasure bent,
Found each year new claims revealing,
Yet thy wealth of love unspent,
Hast thou seen that blossom blighted
By a dire, untimely frost?
All thy labor unrequited?
Every glorious promise lost?

Wife! with agony unspoken,
Shrinking 'neath affliction's rod,
Is thy bosom's idol broken,
Fondly trusted, next to God?
Husband! o'er thy hope a mourner,
Of thy chosen friend asham'd,
Hast thou to her burial borne her,
Unrepentant, unreclaim'd?

Child! in tender weakness turning
To thy heaven-appointed guide,
Doth a lava-poison burning,
Tinge with gall affection's tide?
Still that orphan-burden bearing,
Darker than the grave can show,
Dost thou bow thee down despairing,
To a heritage of wo?

Country! on thy sons depending,
Strong in manhood, bright in bloom,
Hast thou seen their pride descending
Shrouded, to the drunkard's tomb?
Rise! on eagle pinion soaring,
Rise! like one of godlike birth;
And, Jehovah's aid imploring,
Sweep the spoiler from the earth.

—

HYMN.

BY MRS SIGOURNEY.

"*Only this once*"—The wine-cup glowed,
All sparkling with its ruby ray,
The bacchanalian welcome flow'd,
And madness made the revel gay.

Then he, so long, so deeply warned,
The sway of conscience rashly spurned;
His promise of repentance scorned,
And coward-like to vice returned.

"*Only this once*"—The tale is told,—
He wildly quaffed the poisonous tide;
With more than Esau's folly, sold
The birthright of his soul, and died.

I do not say that breath forsook
The clay, and left its pulses dead;
But reason in her empire shook,
And all the *life of life* was fled.

Again his eye the landscape viewed,
His limbs again their burden bore,
And years their wonted course renewed,
But hope and peace returned no more.

And angel hearts with pity wept,
When he whom virtue fain would save,
His sacred vow so falsely kept,
And strangely sought the drunkard's grave.

"*Only this once*"—Beware, beware!
Gaze not upon the blushing wine,
Repel temptation's earliest snare,
And prayerful seek for strength divine.

MISCELLANEOUS.

[From the Salem Gazette.]

LICENSE LAW.

Resolved, "That all laws which in their operation tend to impose burthens and restrictions upon a particular class, are at war with our natural and constitutional rights, and ought to be abolished."

This is one of the resolutions of the Salem grocers, and, we are happy to say, it meets our full concurrence. We are opposed to the license law on some of the grounds assumed in this resolution. We consider this law as "imposing burthens and restrictions" upon several classes of the community, and as tending to produce a great and most injurious inequality.

1st. It imposes most onerous burthens on the temperance portion of the community, and burthens from which they ought to be exempted. It legalizes and sanctions rum drinking and rum selling. It declares that the retailers are a set of men specially ordained and set apart to promote the "public good," by the sale of rum. It provides that they shall be men of "good moral character," as though such men were the only persons fit to be engaged in this employment. It virtually declares to the whole community, that rum is a good and wholesome drink, and that its general distribution is calculated to subserve the best interests of society. Now we aver, that licensed dram selling is one of the causes of a large proportion of all the crime and pauperism in the country. This is matter of conclusive and certain demonstration. A recent publication in the city of Boston, entitled "Plain Facts," collected wholly from authentic documents, presents a most appalling view of this subject. Is it right—is it just—is it equal, that the temperance portion of the community should be obliged to pay their proportionate part, in the form of taxes, to meet and defray these vast expenses. We are not now speaking of the cost of the article to the consumer—*that* is his concern, but we are speaking of its known and admitted effects, in producing crime and pauperism—burthens which make heavy contributions upon our purses—and we ask if it is just, that those who have no agency whatever in creating the necessity for the expenditure, should be compelled to pay it. The grocers have much to do in this matter. They even derive a *profit* from the very business, which works the mischief. It is money in their pockets, which is taken out of ours. They make their contribution, it is true, towards the general expenditure, but they can well afford to do this, as it is only a tax upon the *profits*. If the grocers will still persist in this business, ought they not to pay, upon every principle of justice, a very considerable proportion of the entire expense of all the crime and pauperism in the Commonwealth? Ought not those who administer the poison, cure the patient, if they can, and pay the doctor's bill? We think so, and in this view, we hold the law which licenses the venders to be greatly instrumental in producing all this mischief and expense, to be *partial*, *unequal*, and *unjust*. We thus concur with the grocers.

2. We regard the law as unequal in another view. The traffic, which it legalises, makes men *poor*, *distressed* and *miserable*. It takes the bread from the mouth of labor and substitutes a poison. It reduces a large number of families in this town, for instance, to the most abject poverty. It makes unkind and cruel fathers. It turns the domestic hearth into a scene of contention and violence.—It makes drunken mothers. Have we not many heads of families in the midst of us, who are brutalized and ruined by excessive drinking? But I refer not to them to illustrate the "inequality" in the operation of this law, and of the traffic. I refer to their CHILDREN. I refer to the little ones, who are without fault. The parent is criminal—He is a voluntary agent. He takes the poison, knowing its effects. Does not the retailer also know its effects, and does he not send it into that family? And does he not know what havoc he is making, and how it is destroying those innocent children? Now, I ask if it is just, and equal, that those children should be brought up in want, ignorance, and degradation, while the children of the vender and distiller, fare sumptuously every day, and are clothed in purple and fine linen? Is it "equal" that the children of the thriving grocer should have all the advantages of our schools, while these poor children are denied their advantages, for want of decent clothing? —We maintain that this traffic tends strongly and perpetually to produce this inequality. The civil and political rights of the drunkard's child are the same as those of the grocer's child. But if he cannot enjoy those rights, from the condition in which he is placed, without any fault of his own, it is the same thing as though he did not possess them. It may be theoretic equality, but it is substantial and real inequality. We concur again with the grocers, in condemning the law, as partial, unequal, and unjust. As we are thus agreed in regard to the character of this law, shall we not together seek its repeal, and the substitution of a law, which will prevent all this injustice and inequality? Perhaps we might not harmonize in our views, as to the kind of substitute which the public good requires. We regard the traffic, as morally wrong, on the ground of the known and well ascertained mischiefs of the commodity. The traffic in a commodity which does so much evil, and no good, must be wrong. It is just as wrong, as it would be to traffic *directly* in pauperism, disease, and death. The only difference is, that the vender of ardent spirits usually keeps at a respectful distance, but in plain sight of the calamitous results. He sees the end, and he knows that the miserable victims will reach it. Maintaining these views, we should not probably agree with the vender in *his* work of reform. EQUAL RIGHTS.

IMMENSITY OF SPACE.

Far as the earth seems to be from the sun, it is near to him when compared with Uranus; that planet is no less than 1846,000,000 of miles from the luminary that warms and enlivens the world; situate on the verge of the system, the sun must appear to it not much larger than Venus does to us. The earth cannot even be visible as a telescopic object to a body so remote: yet man, the inhabitant of the earth, soars beyond the vast dimension of the system to which his planet belongs, and assumes the diameter of its orbit as the base of a triangle, whose apex extends to the stars. Sublime as the idea is, this assumption proves ineffectual, for the apparent places of the fixed stars are not sensibly changed by the earth's annual revolution; and with the aid derived from the refinements of modern astronomy, and of the most perfect of instruments, it is still a matter of doubt whether a sensible parallax has been detected even in the nearest of these remote suns. If a fixed star had the parallax of one second, its distance from the sun would be 20,500 000,000,000 of miles At such a distance not only the terrestrial orbit shrinks to a point, but the whole solar system seen in the focus of the most powerful telescope, might be covered by the thickness of a spider's thread. Light flying at the rate of 200,000 miles in a second, would take three years and seventy days to travel over that space; one of the nearest stars may, therefore, have been kindled or extinguished more than three years before we could have been aware of so mighty an event. But this distance must be small when compared with that of the most remote of the bodies which are visible in the heavens.—The fixed stars are undoubtedly luminous like the sun; it is therefore probable that they are not nearer to one another than the sun is to the nearest part of them. In the Milky Way and the other starry nebulæ, some of the stars that seem to us to be close to others may be far behind them in the boundless depth of space; nay, be rationally supposed to be situate many thousand times farther off; light would therefore require thousands of years to come to the earth from those myriads of suns of which our own is but "the dim and remote companion."—*Mrs Somerville.*

THE POLES.

At the dinner given in Faneuil Hall, at the late Anniversary of the Ancient and Honorable Artillery company, Mr Alexander H. Everett addressed to those present the following remarks.

MR COMMANDER.—We are honored today with the presence of several gentlemen who were actively engaged in the late attempt at revolution in Poland; and who have been compelled by its results to seek a temporary refuge among us. It might not be quite suitable on a public occasion of this kind to enlarge upon the character of the late events in Poland, or to go into considerations applicable to the conduct of foreign powers in amity with the United States. But, sir, without touching on controverted topics, we may properly express the satisfaction and sympathy with which we see among us these gallant victims of the political troubles of Europe, whose only offence, if they have committed any, is that they have loved their country 'not wisely but too well."

And certainly, sir, if there be any other country on the globe to which the Polish exiles had a right, in the hour of their adversity, to turn their steps for consolation and sympathy, it was to this, of which the soil was moistened by the blood of their fathers, poured out in defence of our liberty and independence. Certainly, sir, if there be in the United States any one place in which they can appear with peculiar propriety, it is in this very Hall, where three years ago the Young Men of Boston met together to express their sympathy with the first movements in the late attempt at Revolution,—where, sir, a member of your ancient and honorable corps so eloquently portrayed the feelings which they all shared,—and where the very banners under which a portion of the Polish patriots lately rallied were first unfolded. You doubtless recollect, Mr Commander, the beautifully painted Polish standards, which on that occasion, were displayed in this Hall and after having been carried in procession through the city, were transmitted to Europe by the hands of one of our countrymen whose services are never wanting where suffering humanity requires assistance. Those banners, sir, were not destined, as those who prepared them fondly expected that they might have been, to wave in triumph on the walls of Warsaw. The brave men who rallied under them may now say, like the generous King of France, after the battle of Pavia—and in his own language which they well understand—*Tout est perdu que l'honneur*—'We have lost every thing excepting our honor.' But, sir, while that is left to them they will not appeal in vain for relief and sympathy to the countrymen of Washington.

With your permission then, Mr Commander, and at the request of the Committee of Arrangements, I cordially bid them welcome, in the name of the company, to our country and city. Welcome to this consecrated Hall—the Old Cradle of Liberty. Here, sir, in the midst of the memorials of our revolutionary fathers, the companions in arms of their own KOSCIUSKO and PULASKI,—surrounded by a circle of sympathizing friends,—we invite them to forget, for a time, their reverses of fortune, and to join with us cordially in the festivities of the day. I propose to you, sir, as a sentiment:—

The exiles of Poland—The gallant countrymen of KOSCIUSKO and PULASKI;—they are heartily welcome to our country.

To this sentiment, Mr Mierzynski, the youngest of the party of Poles alluded to, make the following reply:

AMERICANS!—I thank you in the name of my countrymen for this proof of your interest in them. It is not the first one we have had; during the late struggle of our country for liberty, we heard the voice of sympathy which you sent across the Atlantic; we remember the standards which you forwarded, and although they did not reach us in time to lead us against the enemy, they were an endearing proof of your sympathy; we remember too the sufferings of some of your countrymen for their devotion to our cause.

If any thing can console us in exile from our beloved Poland, it is that we can at least sigh freely in the home of freedom; if it please Heaven to separate us forever from our native land, we can at least rejoice, that America is to become the home of our adoption. Allow me to propose—

Long continuance to the free Institutions of the United States;—if preserved in their purity, they must secure the prosperity of the people.

A NEW CONTINENT.

The following account of a recent discovery of a large body of land, in the Southern Ocean, is from the Monitor, published at Sydney, the capital of New-Holland

"The discovery of the land towards the South Pole, made by Capt. Briscoe, in the brig Tula, accompanied by the cutter Lively, both vessels belonging to Messrs Enderby, extensive owners of ships in the whale fishing, has been communicated to the Royal Geographical Society.

"It is supposed that this land forms part of a vast Continent, extending from about longitude 47—31 east, to longitude 69—29 west, or from the longitude of Madagascar round the whole of the Southern or South Pacific ocean, as far as the longitude of Cape Horn. On the 28th of February, 1832, Captain Briscoe discovered land, and during the following month remained in the vicinity; He clearly discovered the black peaks of mountains above the snow, but he was, from the state of the weather, and the ice, unable to approach nearer than about thirty miles. The Stormy Petrel, was the only bird seen, and no fish. It has been named Enderby's Land, longitude 47 31 E. latitude 66—30 S. An extent of about 300 miles was seen. The range of mountains E. S. E.

"In consequence of the bad state of the health of the crew, Capt Briscoe was compelled to return into warmer latitudes. He wintered at Van Diemen's Land, and was rejoined by the cutter, from which he was separated by the stormy weather, in the high south latitudes.

"In October, 1831, he proceeded to New Zeland. In the beginning of February 1832, he was in the immediate neighborhood of an immense iceberg, when it fell to pieces, accompanied by a tremendous noise.

"On the 4th of the same month, land was seen to the S. E. longitude 60, 29, latitude 67 15. It was found to be an island, near to the head land, of what may be hereafter called the Southern continent. On the island, about 4 miles from the shore, was a high peak, (and some smaller ones,) about one third of its height was covered with a thin scattering of snow, and two thirds completely with snow and ice. The appearance of the peak was peculiar; the shape was conical with a broad base.

"This island has been named Adelaide Island, in honor of her Majesty. Mountains were seen to the South at a great distance inland, supposed about 90 miles. On the 21st February, 1832, Capt Briscoe landed in a spacious Bay on the main land, and took possession in the name of his Majesty William IV. The appearance was one of utter desolation, there being no vestige whatever of animal or vegetable life. In future, this part of the continent, if such it prove to be, will be known as Graham's Land."

SPECIMEN OF THE MODE OF LIVING IN OLDEN TIMES.

Perhaps the following view of the manner of living in the fifteenth century, may amuse and instruct young readers; it is part of the journal of the celerated Elizabeth Woodville, previous to her marriage with Lord Grey. She was afterwards Queen to Edward the Fourth, and died in confinement at Southwark, under Henry VII, in 1486. This was extracted from an ancient manuscript, preserved in Drummond Castle, and communicated to the public by Lady Ruthven.

"*Sunday morning*.—Rose at four o'clock, and helped Catherine to milk the cows; Rachel the other dairy-maid, having scalded her hand in so bad a manner the night before. Made a poultice for Rachel, and gave Robin a penny to get something from the apothecary.

"*Six o'clock*.—The buttock of beef too much boiled, and beer a little of the stalest. *Mem*. To talk with the cook about the first fault, and to mend the second myself, by tapping a fresh barrel directly.

"*Seven*.—Went to walk with the Lady, my mother, in the court-yard; fed twenty-five men and women; chid Roger severely for expressing some ill-will at attending us with the broken meat.

"*Eight*.—Went into the paddock behind the house, with my maid Dorothy; caught *Thump*, the little poney, myself, and rode a matter of six miles, without saddle or bridle.

"*Ten*.—Went to dinner.

"*Eleven*.—Rose from the table; the company all desirous of walking in the fields. John Grey would lift me over every stile.

"*Three*.—Poor farmer Robinson's house burned down by accidental fire; John Grey proposed a subscription among the company, and gave no less than four pounds with this benevolent intent. *Mem*. Never saw him look so comely as at that moment.

"*Four*.—Went to prayers.

"*Six*.—Fed the hogs and poultry.

"*Seven*.—Supper on the table; *delayed* till that hour on account of farmer Robinson's misfortune.

"*Nine*.—The company fast asleep. These *late* hours very disagreeable." W. S.

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VIEWS of Christian truth, piety, and morality—selected from the writings of Dr. Priestley—with a memoir of his life by H. Ware Jr—for sale by
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JUST published by L. C. BOWLES the Scriptural Interpreter for September and October.

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The following manuals are recommended to the attention of all, and are published as above.

Allen's questions on the Evangelists, parts 1 and 2, comprising the discourses and parables of our Lord.
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Channing's Catechism,
Watts' shorter Catechism,
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Adams' letters on the gospel,
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